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From the power of sovereignty to power over life. - Make live and let die. - From man as body to man as species: the birth of biopower. - Biopower's fields of application. - Population. - Of death, and of the death of Franco in particular. - Articulations of discipline and regulation: workers' housing, sexuality, and the norm. - Biopower and racism. - Racism: functions and domains. - Nazism. - Socialism.

IT IS TIME TO end then, to try to pull together what I have been saying this year. I have been trying to raise the problem of war, seen as a grid for understanding historical processes. It seemed to me that war was regarded, initially and throughout practically the whole of the eighteenth century, as a war between races. It was that war between races that I wanted to try to reconstruct. And last time, I tried to show you how the very notion of war was eventually eliminated from historical analysis by the principle of national universality.* I would now like to show you how, while the theme of race does not disappear, it does become part of something very different, namely State racism. So today I would like to tell you a little about State racism, or at least situate it for you.

It seems to me that one of the basic phenomena of the nineteenth century was what might be called power's hold over life. What I mean is the acquisition of power over man insofar as man is a living being,

*In the manuscript, the sentence continues: "at the time of the Revolution."

that the biological came under State control, that there was at least a certain tendency that leads to what might be termed State control of the biological. And I think that in order to understand what was going on, it helps if we refer to what used to be the classical theory of sovereignty, which ultimately provided us with the backdrop to—a picture of—all these analyses of war, races, and so on. You know that in the classical theory of sovereignty, the right of life and death was one of sovereignty's basic attributes. Now the right of life and death is a strange right. Even at the theoretical level, it is a strange right. What does having the right of life and death actually mean? In one sense, to say that the sovereign has a right of life and death means that he can, basically, either have people put to death or let them live, or in any case that life and death are not natural or immediate phenomena which are primal or radical, and which fall outside the field of power. If we take the argument a little further, or to the point where it becomes paradoxical, it means that in terms of his relationship with the sovereign, the subject is, by rights, neither dead nor alive. From the point of view of life and death, the subject is neutral, and it is thanks to the sovereign that the subject has the right to be alive or, possibly, the right to be dead. In any case, the lives and deaths of subjects become rights only as a result of the will of the sovereign. That is, if you like, the theoretical paradox. And it is of course a theoretical paradox that must have as its corollary a sort of practical disequilibrium. What does the right of life and death actually mean? Obviously not that the sovereign can grant life in the same way that he can inflict death. The right of life and death is always exercised in an unbalanced way: the balance is always tipped in favor of death. Sovereign power's effect on life is exercised only when the sovereign can kill. The very essence of the right of life and death is actually the right to kill: it is at the moment when the sovereign can kill that he exercises his right over life. It is essentially the right of the sword. So there is no real symmetry in the right over life and death. It is not the right to put people to death or to grant them life. Nor is it the right to allow people to live or to leave them to die. It

is the right to take life or let live. And this obviously introduces a startling dissymmetry.

And I think that one of the greatest transformations political right underwent in the nineteenth century was precisely that, I wouldn't say exactly that sovereignty's old right—to take life or let live—was replaced, but it came to be complemented by a new right which does not erase the old right but which does penetrate it, permeate it. This is the right, or rather precisely the opposite right. It is the power to “make” live and “let” die. The right of sovereignty was the right to take life or let live. And then this new right is established: the right to make live and to let die.

This transformation obviously did not occur all at once. We can trace it in the theory of right (but here, I will be extraordinarily rapid). The jurists of the seventeenth and especially the eighteenth century were, you see, already asking this question about the right of life and death. The jurists ask: When we enter into a contract, what are individuals doing at the level of the social contract, when they come together to constitute a sovereign, to delegate absolute power over them to a sovereign? They do so because they are forced to by some threat or by need. They therefore do so in order to protect their lives. It is in order to live that they constitute a sovereign. To the extent that this is the case, can life actually become one of the rights of the sovereign? Isn't life the foundation of the sovereign's right, and can the sovereign actually demand that his subjects grant him the right to exercise the power of life and death over them, or in other words, simply the power to kill them? Mustn't life remain outside the contract to the extent that it was the first, initial, and foundational reason for the contract itself? All this is a debate within political philosophy that we can leave on one side, but it clearly demonstrates how the problem of life began to be problematized in the field of political thought, of the analysis of political power. I would in fact like to trace the transformation not at the level of political theory, but rather at the level of the mechanisms, techniques, and technologies of power. And this brings us back to something familiar: in the sev-

enteenth and eighteenth centuries, we saw the emergence of techniques of power that were essentially centered on the body, on the individual body. They included all devices that were used to ensure the spatial distribution of individual bodies (their separation, their alignment, their serialization, and their surveillance) and the organization, around those individuals, of a whole field of visibility. They were also techniques that could be used to take control over bodies. Attempts were made to increase their productive force through exercise, drill, and so on. They were also techniques for rationalizing and strictly economizing on a power that had to be used in the least costly way possible, thanks to a whole system of surveillance, hierarchies, inspections, bookkeeping, and reports—all the technology that can be described as the disciplinary technology of labor. It was established at the end of the seventeenth century, and in the course of the eighteenth.¹

Now I think we see something new emerging in the second half of the eighteenth century: a new technology of power, but this time it is not disciplinary. This technology of power does not exclude the former, does not exclude disciplinary technology, but it does dovetail into it, integrate it, modify it to some extent, and above all, use it by sort of infiltrating it, embedding itself in existing disciplinary techniques. This new technique does not simply do away with the disciplinary technique, because it exists at a different level, on a different scale, and because it has a different bearing area, and makes use of very different instruments.

Unlike discipline, which is addressed to bodies, the new nondisciplinary power is applied not to man-as-body but to the living man, to man-as-living-being; ultimately, if you like, to man-as-species. To be more specific, I would say that discipline tries to rule a multiplicity of men to the extent that their multiplicity can and must be dissolved into individual bodies that can be kept under surveillance, trained, used, and, if need be, punished. And that the new technology that is being established is addressed to a multiplicity of men, not to the extent that they are nothing more than their individual bodies, but to the extent that they form, on the contrary, a global mass that is

affected by overall processes characteristic of birth, death, production, illness, and so on. So after a first seizure of power over the body in an individualizing mode, we have a second seizure of power that is not individualizing but, if you like, massifying, that is directed not at man-as-body but at man-as-species. After the anatomo-politics of the human body established in the course of the eighteenth century, we have, at the end of that century, the emergence of something that is no longer an anatomo-politics of the human body, but what I would call a "biopolitics" of the human race.

What does this new technology of power, this biopolitics, this bio-power that is beginning to establish itself, involve? I told you very briefly a moment ago; a set of processes such as the ratio of births to deaths, the rate of reproduction, the fertility of a population, and so on. It is these processes—the birth rate, the mortality rate, longevity, and so on—together with a whole series of related economic and political problems (which I will not come back to for the moment) which, in the second half of the eighteenth century, become biopolitics' first objects of knowledge and the targets it seeks to control. It is at any rate at this moment that the first demographers begin to measure these phenomena in statistical terms. They begin to observe the more or less spontaneous, more or less compulsory techniques that the population actually used to control the birth rate; in a word, if you like, to identify the phenomena of birth-control practices in the eighteenth century. We also see the beginnings of a natalist policy, plans to intervene in all phenomena relating to the birth rate. This biopolitics is not concerned with fertility alone. It also deals with the problem of morbidity, but not simply, as had previously been the case, at the level of the famous epidemics, the threat of which had haunted political powers ever since the early Middle Ages (these famous epidemics were temporary disasters that caused multiple deaths, times when everyone seemed to be in danger of imminent death). At the end of the eighteenth century, it was not epidemics that were the issue, but something else—what might broadly be called endemics, or in other words, the form, nature, extension, duration, and intensity of the illnesses prevalent in a population. These were

illnesses that were difficult to eradicate and that were not regarded as epidemics that caused more frequent deaths, but as permanent factors which—and that is how they were dealt with—sapped the population's strength, shortened the working week, wasted energy, and cost money, both because they led to a fall in production and because treating them was expensive. In a word, illness as phenomena affecting a population. Death was no longer something that suddenly swooped down on life—as in an epidemic. Death was now something permanent, something that slips into life, perpetually gnaws at it, diminishes it and weakens it.

These are the phenomena that begin to be taken into account at the end of the eighteenth century, and they result in the development of a medicine whose main function will now be public hygiene, with institutions to coordinate medical care, centralize power, and normalize knowledge. And which also takes the form of campaigns to teach hygiene and to medicalize the population. So, problems of reproduction, the birth rate, and the problem of the mortality rate too. Biopolitics' other field of intervention will be a set of phenomena some of which are universal, and some of which are accidental but which can never be completely eradicated, even if they are accidental. They have similar effects in that they incapacitate individuals, put them out of the circuit or neutralize them. This is the problem, and it will become very important in the early nineteenth century (the time of industrialization), of old age, of individuals who, because of their age, fall out of the field of capacity, of activity. The field of biopolitics also includes accidents, infirmities, and various anomalies. And it is in order to deal with these phenomena that this biopolitics will establish not only charitable institutions (which had been in existence for a very long time), but also much more subtle mechanisms that were much more economically rational than an indiscriminate charity which was at once widespread and patchy, and which was essentially under church control. We see the introduction of more subtle, more rational mechanisms: insurance, individual and collective savings, safety measures, and so on.²

Biopolitics' last domain is, finally—I am enumerating the main

ones, or at least those that appeared in the late eighteenth and early nineteenth centuries; many others would appear later—control over relations between the human race, or human beings insofar as they are a species, insofar as they are living beings, and their environment, the milieu in which they live. This includes the direct effects of the geographical, climatic, or hydrographic environment: the problem, for instance, of swamps, and of epidemics linked to the existence of swamps throughout the first half of the nineteenth century. And also the problem of the environment to the extent that it is not a natural environment, that it has been created by the population and therefore has effects on that population. This is, essentially, the urban problem. I am simply pointing out some of biopolitics' starting points, some of its practices, and the first of its domains of intervention, knowledge, and power: biopolitics will derive its knowledge from, and define its power's field of intervention in terms of, the birth rate, the mortality rate, various biological disabilities, and the effects of the environment.

In all this, a number of things are, I think, important. The first appears to be this: the appearance of a new element—I almost said a new character—of which both the theory of right and disciplinary practice knew nothing. The theory of right basically knew only the individual and society: the contracting individual and the social body constituted by the voluntary or implicit contract among individuals. Disciplines, for their part, dealt with individuals and their bodies in practical terms. What we are dealing with in this new technology of power is not exactly society (or at least not the social body, as defined by the jurists), nor is it the individual-as-body. It is a new body, a multiple body, a body with so many heads that, while they might not be infinite in number, cannot necessarily be counted. Biopolitics deals with the population, with the population as political problem, as a problem that is at once scientific and political, as a biological problem and as power's problem. And I think that biopolitics emerges at this time.

Second, the other important thing—quite aside from the appearance of the "population" element itself—is the nature of the phenomena that are taken into consideration. You can see that they are

collective phenomena which have their economic and political effects, and that they become pertinent only at the mass level. They are phenomena that are aleatory and unpredictable when taken in themselves or individually, but which, at the collective level, display constants that are easy, or at least possible, to establish. And they are, finally, phenomena that occur over a period of time, which have to be studied over a certain period of time; they are serial phenomena. The phenomena addressed by biopolitics are, essentially, aleatory events that occur within a population that exists over a period of time.

On this basis—and this is, I think, the third important point—this technology of power, this biopolitics, will introduce mechanisms with a certain number of functions that are very different from the functions of disciplinary mechanisms. The mechanisms introduced by biopolitics include forecasts, statistical estimates, and overall measures. And their purpose is not to modify any given phenomenon as such, or to modify a given individual insofar as he is an individual, but, essentially, to intervene at the level at which these general phenomena are determined, to intervene at the level of their generality. The mortality rate has to be modified or lowered; life expectancy has to be increased; the birth rate has to be stimulated. And most important of all, regulatory mechanisms must be established to establish an equilibrium, maintain an average, establish a sort of homeostasis, and compensate for variations within this general population and its aleatory field. In a word, security mechanisms have to be installed around the random element inherent in a population of living beings so as to optimize a state of life. Like disciplinary mechanisms, these mechanisms are designed to maximize and extract forces, but they work in very different ways. Unlike disciplines, they no longer train individuals by working at the level of the body itself. There is absolutely no question relating to an individual body, in the way that discipline does. It is therefore not a matter of taking the individual at the level of individuality but, on the contrary, of using overall mechanisms and acting in such a way as to achieve overall states of equilibration or regularity; it is, in a word, a matter of taking control of life and the

biological processes of man-as-species and of ensuring that they are not disciplined, but regularized.³

Beneath that great absolute power, beneath the dramatic and somber absolute power that was the power of sovereignty, and which consisted in the power to take life, we now have the emergence, with this technology of biopower, of this technology of power over "the" population as such, over men insofar as they are living beings. It is continuous, scientific, and it is the power to make live. Sovereignty took life and let live. And now we have the emergence of a power that I would call the power of regularization, and it, in contrast, consists in making live and letting die.

I think that we can see a concrete manifestation of this power in the famous gradual disqualification of death, which sociologists and historians have discussed so often. Everyone knows, thanks in particular to a certain number of recent studies, that the great public ritualization of death gradually began to disappear, or at least to fade away, in the late eighteenth century and that it is still doing so today. So much so that death—which has ceased to be one of those spectacular ceremonies in which individuals, the family, the group, and practically the whole of society took part—has become, in contrast, something to be hidden away. It has become the most private and shameful thing of all (and ultimately, it is now not so much sex as death that is the object of a taboo). Now I think that the reason why death had become something to be hidden away is not that anxiety has somehow been displaced or that repressive mechanisms have been modified. What once (and until the end of the eighteenth century) made death so spectacular and ritualized it so much was the fact that it was a manifestation of a transition from one power to another. Death was the moment when we made the transition from one power—that of the sovereign of this world—to another—that of the sovereign of the next world. We went from one court of law to another, from a civil or public right over life and death, to a right to either eternal life or eternal damnation. A transition from one power to another. Death also meant the transmission of the power of the

dying, and that power was transmitted to those who survived him: last words, last recommendations, last wills and testaments, and so on. All these phenomena of power were ritualized.

Now that power is decreasingly the power of the right to take life, and increasingly the right to intervene to make live, or once power begins to intervene mainly at this level in order to improve life by eliminating accidents, the random element, and deficiencies, death becomes, insofar as it is the end of life, the term, the limit, or the end of power too. Death is outside the power relationship. Death is beyond the reach of power, and power has a grip on it only in general, overall, or statistical terms. Power has no control over death, but it can control mortality. And to that extent, it is only natural that death should now be privatized, and should become the most private thing of all. In the right of sovereignty, death was the moment of the most obvious and most spectacular manifestation of the absolute power of the sovereign; death now becomes, in contrast, the moment when the individual escapes all power, falls back on himself and retreats, so to speak, into his own privacy. Power no longer recognizes death. Power literally ignores death.

To symbolize all this, let's take, if you will, the death of Franco, which is after all a very, very interesting event. It is very interesting because of the symbolic values it brings into play, because the man who died had, as you know, exercised the sovereign right of life and death with great savagery, was the bloodiest of all the dictators, wielded an absolute right of life and death for forty years, and at the moment when he himself was dying, he entered this sort of new field of power over life which consists not only in managing life, but in keeping individuals alive after they are dead. And thanks to a power that is not simply scientific prowess, but the actual exercise of the political biopower established in the eighteenth century, we have become so good at keeping people alive that we've succeeded in keeping them alive when, in biological terms, they should have been dead long ago. And so the man who had exercised the absolute power of life and death over hundreds of thousands of people fell under the influence of a power that managed life so well, that took so little heed of

death, and he didn't even realize that he was dead and was being kept alive after his death. I think that this minor but joyous event symbolizes the clash between two systems of power: that of sovereignty over death, and that of the regularization of life.

I would now like to go back to comparing the regulatory technology of life and the disciplinary technology of the body I was telling you about a moment ago. From the eighteenth century onward (or at least the end of the eighteenth century onward) we have, then, two technologies of power which were established at different times and which were superimposed. One technique is disciplinary; it centers on the body, produces individualizing effects, and manipulates the body as a source of forces that have to be rendered both useful and docile. And we also have a second technology which is centered not upon the body but upon life: a technology which brings together the mass effects characteristic of a population, which tries to control the series of random events that can occur in a living mass, a technology which tries to predict the probability of those events (by modifying it, if necessary), or at least to compensate for their effects. This is a technology which aims to establish a sort of homeostasis, not by training individuals, but by achieving an overall equilibrium that protects the security of the whole from internal dangers. So, a technology of drilling, as opposed to, as distinct from, a technology of security; a disciplinary technology, as distinct from a reassuring or regulatory technology. Both technologies are obviously technologies of the body, but one is a technology in which the body is individualized as an organism endowed with capacities, while the other is a technology in which bodies are replaced by general biological processes.

One might say this: It is as though power, which used to have sovereignty as its modality or organizing schema, found itself unable to govern the economic and political body of a society that was undergoing both a demographic explosion and industrialization. So much so that far too many things were escaping the old mechanism of the power of sovereignty, both at the top and at the bottom, both at the level of detail and at the mass level. A first adjustment was made to take care of the details. Discipline had meant adjusting power

mechanisms to the individual body by using surveillance and training. That, of course, was the easier and more convenient thing to adjust. That is why it was the first to be introduced—as early as the seventeenth century, or the beginning of the eighteenth—at a local level, in intuitive, empirical, and fragmented forms, and in the restricted framework of institutions such as schools, hospitals, barracks, workshops, and so on. And then at the end of the eighteenth century, you have a second adjustment; the mechanisms are adjusted to phenomena of population, to the biological or biosociological processes characteristic of human masses. This adjustment was obviously much more difficult to make because it implied complex systems of coordination and centralization.

So we have two series: the body-organism-discipline-institutions series, and the population-biological processes-regulatory mechanisms-State.* An organic institutional set, or the organo-discipline of the institution, if you like, and, on the other hand, a biological and Statist set, or bioregulation by the State. I am not trying to introduce a complete dichotomy between State and institution, because disciplines in fact always tend to escape the institutional or local framework in which they are trapped. What is more, they easily take on a Statist dimension in apparatuses such as the police, for example, which is both a disciplinary apparatus and a State apparatus (which just goes to prove that discipline is not always institutional). In similar fashion, the great overall regulations that proliferated throughout the nineteenth century are, obviously enough, found at the State level, but they are also found at the sub-State level, in a whole series of sub-State institutions such as medical institutions, welfare funds, insurance, and so on. That is the first remark I would like to make.

What is more, the two sets of mechanisms—one disciplinary and the other regulatory—do not exist at the same level. Which means of course that they are not mutually exclusive and can be articulated with each other. To take one or two examples. Take, if you like, the example of the town or, more specifically, the rationally planned lay-

*The manuscript has "assuring" in place of "regulatory."

out of the model town, the artificial town, the town of utopian reality that was not only dreamed of but actually built in the nineteenth century. What were working-class housing estates, as they existed in the nineteenth century? One can easily see how the very grid pattern, the very layout, of the estate articulated, in a sort of perpendicular way, the disciplinary mechanisms that controlled the body, or bodies, by localizing families (one to a house) and individuals (one to a room). The layout, the fact that individuals were made visible, and the normalization of behavior meant that a sort of spontaneous policing or control was carried out by the spatial layout of the town itself. It is easy to identify a whole series of disciplinary mechanisms in the working-class estate. And then you have a whole series of mechanisms which are, by contrast, regulatory mechanisms, which apply to the population as such and which allow, which encourage patterns of saving related to housing, to the renting of accommodations and, in some cases, their purchase. Health-insurance systems, old-age pensions; rules on hygiene that guarantee the optimal longevity of the population; the pressures that the very organization of the town brings to bear on sexuality and therefore procreation; child care, education, et cetera, so you have [certain] disciplinary measures and [certain] regulatory mechanisms.

Take the very different—though it is not altogether that different—take a different axis, something like sexuality. Basically, why did sexuality become a field of vital strategic importance in the nineteenth century? I think that sexuality was important for a whole host of reasons, and for these reasons in particular. On the one hand, sexuality, being an eminently corporeal mode of behavior, is a matter for individualizing disciplinary controls that take the form of permanent surveillance (and the famous controls that were, from the late eighteenth to the twentieth century, placed both at home and at school on children who masturbated represent precisely this aspect of the disciplinary control of sexuality. But because it also has procreative effects, sexuality is also inscribed, takes effect, in broad biological processes that concern not the bodies of individuals but the element, the multiple unity of the population. Sexuality exists at the point

where body and population meet. And so it is a matter for discipline, but also a matter for regularization.

It is, I think, the privileged position it occupies between organism and population, between the body and general phenomena, that explains the extreme emphasis placed upon sexuality in the nineteenth century. Hence too the medical idea that when it is undisciplined and irregular, sexuality also has effects at two levels. At the level of the body, of the undisciplined body that is immediately sanctioned by all the individual diseases that the sexual debauchee brings down upon himself. A child who masturbates too much will be a lifelong invalid: disciplinary sanction at the level of the body. But at the same time, debauched, perverted sexuality has effects at the level of the population, as anyone who has been sexually debauched is assumed to have a heredity. Their descendants also will be affected for generations, unto the seventh generation and unto the seventh of the seventh and so on. This is the theory of degeneracy:⁴ given that it is the source of individual diseases and that it is the nucleus of degeneracy, sexuality represents the precise point where the disciplinary and the regulatory, the body and the population, are articulated. Given these conditions, you can understand how and why a technical knowledge such as medicine, or rather the combination of medicine and hygiene, is in the nineteenth century, if not the most important element, an element of considerable importance because of the link it establishes between scientific knowledge of both biological and organic processes (or in other words, the population and the body), and because, at the same time, medicine becomes a political intervention-technique with specific power-effects. Medicine is a power-knowledge that can be applied to both the body and the population, both the organism and biological processes, and it will therefore have both disciplinary effects and regulatory effects.

In more general terms still, we can say that there is one element that will circulate between the disciplinary and the regulatory, which will also be applied to body and population alike, which will make it possible to control both the disciplinary order of the body and the aleatory events that occur in the biological multiplicity. The element

that circulates between the two is the norm. The norm is something that can be applied to both a body one wishes to discipline and a population one wishes to regularize. The normalizing society is therefore not, under these conditions, a sort of generalized disciplinary society whose disciplinary institutions have swarmed and finally taken over everything—that, I think, is no more than a first and inadequate interpretation of a normalizing society. The normalizing society is a society in which the norm of discipline and the norm of regulation intersect along an orthogonal articulation. To say that power took possession of life in the nineteenth century, or to say that power at least takes life under its care in the nineteenth century, is to say that it has, thanks to the play of technologies of discipline on the one hand and technologies of regulation on the other, succeeded in covering the whole surface that lies between the organic and the biological, between body and population.

We are, then, in a power that has taken control of both the body and life or that has, if you like, taken control of life in general—with the body as one pole and the population as the other. We can therefore immediately identify the paradoxes that appear at the points where the exercise of this biopower reaches its limits. The paradoxes become apparent if we look, on the one hand, at atomic power, which is not simply the power to kill, in accordance with the rights that are granted to any sovereign, millions and hundreds of millions of people (after all, that is traditional). The workings of contemporary political power are such that atomic power represents a paradox that is difficult, if not impossible, to get around. The power to manufacture and use the atom bomb represents the deployment of a sovereign power that kills, but it is also the power to kill life itself. So the power that is being exercised in this atomic power is exercised in such a way that it is capable of suppressing life itself. And, therefore, to suppress itself insofar as it is the power that guarantees life. Either it is sovereign and uses the atom bomb, and therefore cannot be power, biopower, or the power to guarantee life, as it has been ever since the nineteenth century. Or, at the opposite extreme, you no longer have a sovereign right that is in excess of biopower, but a

biopower that is in excess of sovereign right. This excess of biopower appears when it becomes technologically and politically possible for man not only to manage life but to make it proliferate, to create living matter, to build the monster, and, ultimately, to build viruses that cannot be controlled and that are universally destructive. This formidable extension of biopower, unlike what I was just saying about atomic power, will put it beyond all human sovereignty.

You must excuse this long digression into biopower, but I think that it does provide us with a basic argument that will allow us to get back to the problem I was trying to raise.

If it is true that the power of sovereignty is increasingly on the retreat and that disciplinary or regulatory disciplinary power is on the advance, how will the power to kill and the function of murder operate in this technology of power, which takes life as both its object and its objective? How can a power such as this kill, if it is true that its basic function is to improve life, to prolong its duration, to improve its chances, to avoid accidents, and to compensate for failings? How, under these conditions, is it possible for a political power to kill, to call for deaths, to demand deaths, to give the order to kill, and to expose not only its enemies but its own citizens to the risk of death? Given that this power's objective is essentially to make live, how can it let die? How can the power of death, the function of death, be exercised in a political system centered upon biopower?

It is, I think, at this point that racism intervenes. I am certainly not saying that racism was invented at this time. It had already been in existence for a very long time. But I think it functioned elsewhere. It is indeed the emergence of this biopower that inscribes it in the mechanisms of the State. It is at this moment that racism is inscribed as the basic mechanism of power, as it is exercised in modern States. As a result, the modern State can scarcely function without becoming involved with racism at some point, within certain limits and subject to certain conditions.

What in fact is racism? It is primarily a way of introducing a break into the domain of life that is under power's control: the break between what must live and what must die. The appearance within the

biological continuum of the human race of races, the distinction among races, the hierarchy of races, the fact that certain races are described as good and that others, in contrast, are described as inferior: all this is a way of fragmenting the field of the biological that power controls. It is a way of separating out the groups that exist within a population. It is, in short, a way of establishing a biological-type caesura within a population that appears to be a biological domain. This will allow power to treat that population as a mixture of races, or to be more accurate, to treat the species, to subdivide the species it controls, into the subspecies known, precisely, as races. That is the first function of racism: to fragment, to create caesuras within the biological continuum addressed by biopower.

Racism also has a second function. Its role is, if you like, to allow the establishment of a positive relation of this type: "The more you kill, the more deaths you will cause" or "The very fact that you let more die will allow you to live more." I would say that this relation ("If you want to live, you must take lives, you must be able to kill") was not invented by either racism or the modern State. It is the relationship of war: "In order to live, you must destroy your enemies." But racism does make the relationship of war—"If you want to live, the other must die"—function in a way that is completely new and that is quite compatible with the exercise of biopower. On the one hand, racism makes it possible to establish a relationship between my life and the death of the other that is not a military or warlike relationship of confrontation, but a biological-type relationship: "The more inferior species die out, the more abnormal individuals are eliminated, the fewer degenerates there will be in the species as a whole, and the more I—as species rather than individual—can live, the stronger I will be, the more vigorous I will be. I will be able to proliferate." The fact that the other dies does not mean simply that I live in the sense that his death guarantees my safety; the death of the other, the death of the bad race, of the inferior race (or the degenerate, or the abnormal) is something that will make life in general healthier: healthier and purer.

This is not, then, a military, warlike, or political relationship, but

a biological relationship. And the reason this mechanism can come into play is that the enemies who have to be done away with are not adversaries in the political sense of the term; they are threats, either external or internal, to the population and for the population. In the biopower system, in other words, killing or the imperative to kill is acceptable only if it results not in a victory over political adversaries, but in the elimination of the biological threat to and the improvement of the species or race. There is a direct connection between the two. In a normalizing society, race or racism is the precondition that makes killing acceptable. When you have a normalizing society, you have a power which is, at least superficially, in the first instance, or in the first line a biopower, and racism is the indispensable precondition that allows someone to be killed, that allows others to be killed. Once the State functions in the biopower mode, racism alone can justify the murderous function of the State.

So you can understand the importance—I almost said the vital importance—of racism to the exercise of such a power: it is the precondition for exercising the right to kill. If the power of normalization wished to exercise the old sovereign right to kill, it must become racist. And if, conversely, a power of sovereignty, or in other words, a power that has the right of life and death, wishes to work with the instruments, mechanisms, and technology of normalization, it too must become racist. When I say "killing," I obviously do not mean simply murder as such, but also every form of indirect murder: the fact of exposing someone to death, increasing the risk of death for some people, or, quite simply, political death, expulsion, rejection, and so on.

I think that we are now in a position to understand a number of things. We can understand, first of all, the link that was quickly—I almost said immediately—established between nineteenth-century biological theory and the discourse of power. Basically, evolutionism, understood in the broad sense—or in other words, not so much Darwin's theory itself as a set, a bundle, of notions (such as: the hierarchy of species that grow from a common evolutionary tree, the struggle for existence among species, the selection that eliminates the less fit)—

naturally became within a few years during the nineteenth century not simply a way of transcribing a political discourse into **biological** terms, and not simply a way of dressing up a political discourse in scientific clothing, but a real way of thinking about the relations between colonization, the necessity for wars, criminality, the phenomena of madness and mental illness, the history of societies with their different classes, and so on. Whenever, in other words, there was a confrontation, a killing or the risk of death, the nineteenth century was quite literally obliged to think about them in the form of evolutionism.

And we can also understand why racism should have developed in modern societies that function in the biopower mode; we can understand why racism broke out at a number of privileged moments, and why they were precisely the moments when the right to take life was imperative. Racism first develops with colonization, or in other words, with colonizing genocide. If you are functioning in the biopower mode, how can you justify the need to kill people, to kill populations, and to kill civilizations? By using the themes of evolutionism, by appealing to a racism.

War. How can one not only wage war on one's adversaries but also expose one's own citizens to war, and let them be killed by the million (and this is precisely what has been going on since the nineteenth century, or since the second half of the nineteenth century), except by activating the theme of racism? From this point onward, war is about two things: it is not simply a matter of destroying a political adversary, but of destroying the enemy race, of destroying that [sort] of biological threat that those people over there represent to our race. In one sense, this is of course no more than a biological extrapolation from the theme of the political enemy. But there is more to it than that. In the nineteenth century—and this is completely new—war will be seen not only as a way of improving one's own race by eliminating the enemy race (in accordance with the themes of natural selection and the struggle for existence), but also as a way of regenerating one's own race. As more and more of our number die, the race to which we belong will become all the purer.

At the end of the nineteenth century, we have then a new racism modeled on war. It was, I think, required because a biopower that wished to wage war had to articulate the will to destroy the adversary with the risk that it might kill those whose lives it had, by definition, to protect, manage, and multiply. The same could be said of criminality. Once the mechanism of biocriminal was called upon to make it possible to execute or banish criminals, criminality was conceptualized in racist terms. The same applies to madness, and the same applies to various anomalies.

I think that, broadly speaking, racism justifies the death-function in the economy of biopower by appealing to the principle that the death of others makes one biologically stronger insofar as one is a member of a race or a population, insofar as one is an element in a unitary living plurality. You can see that, here, we are far removed from the ordinary racism that takes the traditional form of mutual contempt or hatred between races. We are also far removed from the racism that can be seen as a sort of ideological operation that allows States, or a class, to displace the hostility that is directed toward [them], or which is tormenting the social body, onto a mythical adversary. I think that this is something much deeper than an old tradition, much deeper than a new ideology, that it is something else. The specificity of modern racism, or what gives it its specificity, is not bound up with mentalities, ideologies, or the lies of power. It is bound up with the technique of power, with the technology of power. It is bound up with this, and that takes us as far away as possible from the race war and the intelligibility of history. We are dealing with a mechanism that allows biopower to work. So racism is bound up with the workings of a State that is obliged to use race, the elimination of races and the purification of the race, to exercise its sovereign power. The juxtaposition of—or the way biopower functions through—the old sovereign power of life and death implies the workings, the introduction and activation, of racism. And it is, I think, here that we find the actual roots of racism.

So you can understand how and why, given these conditions, the most murderous States are also, of necessity, the most racist. Here, of

course, we have to take the example of Nazism. After all, Nazism was in fact the paroxysmal development of the new power mechanisms that had been established since the eighteenth century. Of course, no State could have more disciplinary power than the Nazi regime. Nor was there any other State in which the biological was so tightly, so insistently, regulated. Disciplinary power and biopower: all this permeated, underpinned, Nazi society (control over the biological, of procreation and of heredity; control over illness and accidents too). No society could be more disciplinary or more concerned with providing insurance than that established, or at least planned, by the Nazis. Controlling the random element inherent in biological processes was one of the regime's immediate objectives.

But this society in which insurance and reassurance were universal, this universally disciplinary and regulatory society, was also a society which unleashed murderous power, or in other words, the old sovereign right to take life. This power to kill, which ran through the entire social body of Nazi society, was first manifested when the power to take life, the power of life and death, was granted not only to the State but to a whole series of individuals, to a considerable number of people (such as the SA, the SS, and so on). Ultimately, everyone in the Nazi State had the power of life and death over his or her neighbors, if only because of the practice of informing, which effectively meant doing away with the people next door, or having them done away with.

So murderous power and sovereign power are unleashed throughout the entire social body. They were also unleashed by the fact that war was explicitly defined as a political objective—and not simply as a basic political objective or as a means, but as a sort of ultimate and decisive phase in all political processes—politics had to lead to war, and war had to be the final decisive phase that would complete everything. The objective of the Nazi regime was therefore not really the destruction of other races. The destruction of other races was one aspect of the project, the other being to expose its own race to the absolute and universal threat of death. Risking one's life, being exposed to total destruction, was one of the principles inscribed in the

basic duties of the obedient Nazi, and it was one of the essential objectives of Nazism's policies. It had to reach the point at which the entire population was exposed to death. Exposing the entire population to universal death was the only way it could truly constitute itself as a superior race and bring about its definitive regeneration once other races had been either exterminated or enslaved forever.

We have, then, in Nazi society something that is really quite extraordinary: this is a society which has generalized biopower in an absolute sense, but which has also generalized the sovereign right to kill. The two mechanisms—the classic, archaic mechanism that gave the State the right of life and death over its citizens, and the new mechanism organized around discipline and regulation, or in other words, the new mechanism of biopower—coincide exactly. We can therefore say this: The Nazi State makes the field of the life it manages, protects, guarantees, and cultivates in biological terms absolutely coextensive with the sovereign right to kill anyone, meaning not only other people, but also its own people. There was, in Nazism, a coincidence between a generalized biopower and a dictatorship that was at once absolute and retransmitted throughout the entire social body by this fantastic extension of the right to kill and of exposure to death. We have an absolutely racist State, an absolutely murderous State, and an absolutely suicidal State. A racist State, a murderous State, and a suicidal State. The three were necessarily superimposed, and the result was of course both the "final solution" (or the attempt to eliminate, by eliminating the Jews, all the other races of which the Jews were both the symbol and the manifestation) of the years 1942-1943, and then Telegram 71, in which, in April 1945, Hitler gave the order to destroy the German people's own living conditions.⁵

The final solution for the other races, and the absolute suicide of the [German] race. That is where this mechanism inscribed in the workings of the modern State leads. Of course, Nazism alone took the play between the sovereign right to kill and the mechanisms of biopower to this paroxysmal point. But this play is in fact inscribed in the workings of all States. In all modern States, in all capitalist

States? Perhaps not. But I do think that—but this would be a whole new argument—the socialist State, socialism, is as marked by racism as the workings of the modern State, of the capitalist State. In addition to the State racism that developed in the conditions I have been telling you about, a social-racism also came into being, and it did not wait for the formation of socialist States before making its appearance. Socialism was a racism from the outset, even in the nineteenth century. No matter whether it is Fourier at the beginning of the century⁶ or the anarchists at the end of it, you will always find a racist component in socialism.

I find this very difficult to talk about. To speak in such terms is to make enormous claims. To prove the point would really take a whole series of lectures (and I would like to do them). But at least let me just say this: In general terms, it seems to me—and here, I am speculating somewhat—that to the extent that it does not, in the first instance, raise the economic or juridical problems of types of property ownership or modes of production—or to the extent that the problem of the mechanics of power or the mechanisms of power is not posed or analyzed—[socialism therefore] inevitably reaffected or reinvested the very power-mechanisms constituted by the capitalist State or the industrial State. One thing at least is certain: Socialism has made no critique of the theme of biopower, which developed at the end of the eighteenth century and throughout the nineteenth; it has in fact taken it up, developed, reimplanted, and modified it in certain respects, but it has certainly not reexamined its basis or its modes of working. Ultimately, the idea that the essential function of society or the State, or whatever it is that must replace the State, is to take control of life, to manage it, to compensate for its aleatory nature, to explore and reduce biological accidents and possibilities... it seems to me that socialism takes this over wholesale. And the result is that we immediately find ourselves in a socialist State which must exercise the right to kill or the right to eliminate, or the right to disqualify. And so, quite naturally, we find that racism—not a truly ethnic racism, but racism of the evolutionist kind, biological racism—is fully operational

in the way socialist States (of the Soviet Union type) deal with the mentally ill, criminals, political adversaries, and so on. So much for the State.

The other thing I find interesting, and which has caused me problems for a long time, is that, once again, it is not simply at the level of the socialist State that we find this racism at work; we also find it in the various forms of socialist analysis, or of the socialist project throughout the nineteenth century, and it seems to me that it relates to this: whenever a socialism insists, basically, that the transformation of economic conditions is the precondition for the transformation, for the transition from the capitalist State to the socialist State (or in other words, whenever it tries to explain the transformation in terms of economic processes), it does not need, or at least not in the immediate, racism. Whenever, on the other hand, socialism has been forced to stress the problem of struggle, the struggle against the enemy, of the elimination of the enemy within capitalist society itself, and when, therefore, it has had to think about the physical confrontation with the class enemy in capitalist society, racism does raise its head, because it is the only way in which socialist thought, which is after all very much bound up with the themes of biopower, can rationalize the murder of its enemies. When it is simply a matter of eliminating the adversary in economic terms, or of taking away his privileges, there is no need for racism. Once it is a matter of coming to terms with the thought of a one-to-one encounter with the adversary, and with the need to fight him physically, to risk one's own life and to try to kill him, there is a need for racism.

Whenever you have these socialisms, these forms of socialism or these moments of socialism that stress the problem of the struggle, you therefore have racism. The most racist forms of socialism were, therefore, Blanquism of course, and then the Commune, and then anarchism—much more so than social democracy, much more so than the Second International, and much more so than Marxism itself. Socialist racism was liquidated in Europe only at the end of the nineteenth century, and only by the domination of social democracy (and, it has to be said, by the reformism that was bound up with it)

on the one hand, and by a number of processes such as the Dreyfus affair in France on the other. Until the Dreyfus affair, all socialists, or at least the vast majority of socialists, were basically racists. And I think that they were racists to the extent that (and I will finish here) they did not reevaluate—or, if you like, accepted as self-evident—the mechanisms of biopower that the development of society and State had been establishing since the eighteenth century. How can one both make a biopower function and exercise the rights of war, the rights of murder and the function of death, without becoming racist? That was the problem, and that, I think, is still the problem.